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gods," or "stoneheads," which has in fairly recent times overspread Fiji; indeed it is quite possible that these spiritualistic cults are merely the exoteric and public ceremonies of the *mbaki*; for the devotees of the *mbaki* after concluding their rites in the *nananga* came to give a public exhibition in the village green. The water sprites likewise came on to the village green after completing their initiation in the bush. This connection between the *Rara* and spiritualistic ceremonies is however quite accidental; there is no historical relationship between the *Rara* and the sprites; the green is an ancient institution, whereas spiritualism has but recently spread over eastern Fiji from the hills. The *Mbaki* worshippers and the spiritualists merely came to perform on the green because it was the scene of all ceremonies, dances, and feasts.

In Tahiti the secret society of the *Areoi* performed on the green; Dr. Rivers rashly concludes that the *marae* belongs to the *Areoi* and that consequently their cult was addressed to the sun. The example of Fiji shows us how unfounded is such a view, and rather suggests that the *Areoi* were intruders.

In our present state of knowledge it is safest to believe that as,

$$rara = marae,$$

so

$$\text{water sprites (and } mbaki?) = Areoi,$$

that in Tahiti as in Fiji secret societies holding spiritualistic cults have made use of the village green which belonged to the old established religion.

Here if you like we have a clear case of culture fusion: two different cycles of beliefs have come into contact, and interfered with one another. The village green belongs to the cycle of divine kingship, such as prevailed over a considerable part of the world. As that institution decayed in Polynesia the sacred green lost its intimate connection with the gods and their earthly representatives; it became the scene of all ceremonials, and offered its convenient space to the public performances of a newly imported cycle of beliefs, that of secret societies.

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POSTSCRIPT

A friend of mine was kind enough to criticize my analogy of the Christian Churches. "Different as all these sects may appear to an outsider," he objects, "on closer examination they are all found to have a common origin and possess certain beliefs in common." I quite agree but would point out that the style gives no clue to which particular beliefs happen to be common to all. Wherever we find a Gothic church

or indeed any church built upon the Christian plan we may safely conclude that it was used for a worship of Christian origin, but we cannot tell how much of the original worship has been preserved or how far it has been transformed.

Even so the similarity between the plan of the *nananga* and that of the *marae* is a very strong presumption, not to say a certainty, that the cult of the *Mbaki* and the ceremonies of the *marae* belong to the same family and must have certain points in common. What exactly those points are the plan alone will never reveal to us. The common origin of the *marae* and the *nananga* probably lies a long, long way back in history and the Lord only knows what vicissitudes they have undergone since their first parting, what dogmas they have lost and what acquired. Even the *rara* and the *marae* which are very closely related indeed (the *rara* may be described as a very recent variety of the *marae*) have points of difference. The *rara* shows no trace of that solar worship which is faintly indicated in the *marae*; but how much less likely then is the *nananga* to preserve a solar character.

The articles of faith which are common to the *rara* and the *nananga* are, so far as our present knowledge goes:

1. Worship of *Kalou*. This word means indifferently gods or ghosts. Originally there may have been no distinction between the two; there scarcely is at the present day, yet we may say that the *Kalou* of the *rara* were gods; those of the *nananga* probably common garden ghosts.

2. In the *nananga* was held the *Mbaki* or crop festival. The *rara* was the place to which the first fruits were brought for offering to the gods and to the chief. I have shown elsewhere that the divine chieftainship was intimately connected with the crops.

Further study may reveal more points in common, but we shall have to be careful to distinguish those they owe to their common origin and those they have borrowed from one another; for having met again after a long period of separation they must inevitably have influenced one another, like two stars broken off from the same mass long ago which once again cross one another's orbit.

A. M. H.

PRACTICES AND CUSTOMS OF THE AFRICAN NATIVES INVOLVING DENTAL PROCEDURE¹

DENTAL PRACTICES among the African natives are divided into two classes, one being for relief of pain, the other a matter of custom. The

¹ Abstract from an article in the *Journal of the Allied Dental Societies, New York*, March 18, vol. XXIII, p. 1.